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"Peace for Malaya" rally
in Trafalgar Square

A MASS meeting in support of peace for
Malaya takes place in Trafalgar Square
on Sunday at 2 p.m., organised by the
Movement for Colonial Freedom's London Council.

There will be two speakers from Malaya in
addition to Bob Edwards, MP and Stan
Awbery, MP.

The seven-years-long war in Malaya has cost
the British tax payer £65 millions annually,
and the Malayan tax payer £30 million
annually.

An offer from the insurgents to negotiate
has been rejected by the British authorities.

When Mr. Swinler (Lab., Newcastle-under
Lyme) asked the Prime Minister in the House
of Commons if he would instruct all departments
concerned to prepare and publish a
programme for the gradual abandonment of
conscription within a definite period, Sir
Anthony Eden's reply was "No, sir."

Cory Hall, Cardiff, will be the place of a big
public gathering against conscription on
November 26th.

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BRITISH QUAKERS TALK WITH CHINESE PREMIER : On Chou En-lai's left, Interpreter ; Christopher Taylor ; the Chinese Minister of Health ; and Johanne Madsen Reynolds. On his right, Duncan Wood ; Janet Rees ; W. Grigor McClelland ; and Gerald Bailey.

Quaker wife of a Methodist Missionary reports back on—

THE CHRISTIAN CHURCH IN NEW CHINA

Old pattern a thing of the past

By OLWEN BATTERSBY

"SELF-GOVERNMENT, self-sufficiency and self-propagation": these three principles lay behind most activity in the new China, whether of the Government, the Church or the individual.

This was the view expressed by three members of the recently returned Quaker Mission to China at a London press conference on "The Christian Church at Work on the New China." A part of the conference was televised.

"It was a drastic action to ask the Christian missionaries to leave," agreed Mrs. Janet Rees, a member of the team who had lived in China from 1922-1947 as the wife of a Methodist missionary. "But the Chinese were anxious to stand on their own feet, to create their own peculiar form of Chinese Christian Church.

"They needed time for the consolidation of this Church.

"I believe this movement began even before liberation, this devolution of responsibility—this desire on the part of the Chinese that they themselves should carry responsibility for Christian witness."

"The old pattern of missionary enterprise is, I think, a thing of the past" she continued. "But I am sure there will be a different one. The time will come when the Chinese Christians will be glad to receive their fellow Christians, if they will come at their invitation to work alongside with them and share their special skills. We must not hurry them. It will come at the right time, and in the right way: a different pattern, a two-way channel of new service and co-operation.

The team, whose meeting with the Chinese Premier was reported in Peace News last week,

explained that they had stayed for three and a half weeks as the guests of the China Peace Committee. They had worshipped with Chinese Christians in Peking, Tientsin, Chungking, and Shanghai.

The official attitude of the Government towards religious groups was outlined for them by the Bureau of Religious Affairs. Freedom of religious belief was guaranteed by Article 88 of the Constitution: churches, temples, and other buildings used for religious purposes were exempt from taxation; religious groups, like other property owners, were allowed to collect rents from the tenants of their houses. The team found ample opportunity to confirm these statements.

New edition of Bible published

In the new China they found large numbers of churches in use: 27 in Chungking, 52 in Canton, 61 in Hankow were the numbers quoted to them. The work of the YMCA, the YWCA and the Salvation Army was flourishing. In regard to Sunday schools and religious conferences freedom was obviously greater than in Soviet Russia. Christians could be found in responsible administrative bodies, both local and national.

The China Bible House, which had headquarters in Shanghai and branches in several cities, had published a new edition of the Scriptures. No government limitation had been placed on the numbers printed; 3,000 copies had been issued and it was thought that demand might outrun supply.

Opening the conference, Bernard Carter, Editor of *The Friend*, explained that this mission had been in line with a long series of Quaker missions which had taken place over

the last 150 years, most notable of which was, perhaps, that to Russia in 1951. It was a mission for peace, reconciliation and Christian fellowship, a recognition that all were members of one human family—which did not mean approval. This fact had been conveyed to the Chinese Premier, Mr. Chou En-lai, who nevertheless welcomed their message.

out whether . . . some action should be taken, either by the Government or Industry, so as to avoid waste of manpower or ability.'

Having thus described the considerations prompting the enquiry, the Ministry outlines its nature.

All men who completed their period of conscription in September 1953 were communicated with in July 1954 and invited to call at their local labour Exchange and answer questions relating to their pre- and post-Service employment or, where appropriate, full-time education.

Of 13,436 men invited 1,884 declined the invitation; 10,708 attended and answered the questions asked.

The Report contains these replies, tabulated under various headings. An interesting conflict emerges from a study of the first table, that dealing with the men's opinions as to how

Lest we should form an erroneous impression of the extent of Ministerial concern for the young conscripts we are later informed that "the purpose of the Enquiry was to find

'UNLESS WE CHANGE OUR MINDS'

-Attlee

Speaks with Acland in Dublin

FROM A CORRESPONDENT

"THE Priest and the Levi hurried by—they were probably on their way to a service. But we are on our way to making H-bombs!"

This vehement scolding, heard by a distinguished gathering at Trinity College, Dublin, on November 2, was given by Sir Richard Acland, who resigned from Parliament when Britain's decision to manufacture the H-bomb was announced.

Beside him on the platform sat Mr. Clement Attlee, MP, Mr. Brian Maginnis, Deputy Premier of Northern Ireland, and Mr. Liam Cosgrave, Irish Minister for External Affairs.

Among the audience attending this, the Inaugural Meeting of 186th session of Dublin University's College Historical Society, were Mr. de Valera, former Irish Premier, the Lord Mayor of Dublin, bishops, and members of the Diplomatic Corps.

Cold common sense

Proposing the vote of thanks to the Auditor, Mr. Colin Nicholls, BA, who read the Address, "Peace in Our Time," Mr. Attlee said that war began in the minds of men. We lived in an age in which war had been reduced to an absurdity. Should a war break out there would be no victor, but widespread ruin for all combatants.

"Unless we can change our minds, and look at things with a new eye, I don't think we'll get very far," he said.

The idealists who objected to war had now been reinforced by the scientists, and what had been considered idealistic was now cold common-sense.

Mr. Liam Cosgrave said that until something more than a smile and a handshake replaced the Russian approach, the only way was to negotiate from strength. Until words and phrases were replaced by action, the best hope for mankind lay in the deterrent effect of the hydrogen bomb.

Mr. W. B. Maginnis told the audience that the quest for peace was not a new one; it had been going on for years. "Immediately preceding World War I, you found a lack of strength and resolution in those nations which wanted peace, and as a result, the war broke out. We didn't profit from this lesson, for when World War II commenced the nations still lacked strength and resolution."

Anglo-U.S. veto

But Sir Richard Acland recognised neither deterrent nor armed strength as the evils besetting his neighbour.

"You would think," he said, "that the Good Samaritan parable would be applicable to the 1.5 billion people who have fallen among the thieves of poverty, disease, and illiteracy.

"£7.5 million are spent by the various relief organisations affiliated to UN, but that is only half a million more than the British spent on subsidising the Arab Legion alone!"

"All the 1.5 billion people asked for is an enormous international organisation, dominated by no one power, and backed, not by small amounts of money, but by really big amounts. A proposal for such an organisation, brought every year before the UN by the under-developed countries of the world, is always vetoed by Britain and America.

"We think there is nothing wrong with the world except Communism, but Communists

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JOSS ON THE PEACE-PATH



"... that the nastiest talks are better than the sweetest atom war."

DUBLIN BROADCAST WILL BEAT BBC BAN

THE Welsh Party have arranged for a broadcast from Dublin in order to beat the ban imposed by the Postmaster General on Welsh Party broadcasts.

The ban followed pressure from the Labour and Conservative Parties.

The 200 branches of the Welsh Party (Plaid Cymru) have been asked to arrange listening parties for the broadcast talk which takes place tomorrow night (Saturday) at 7.45 p.m. on wavelength 530 and 240 metres.

Mr. Gwynfor Evans, President of Plaid Cymru, who will give the talk, told Peace News this week: "The two London parties do not want the people of Wales to hear the case for self-government, probably because they realise its strength."

They think alike on peace awards

THE Executive Committee of the Carnegie Foundation has attributed the Waterford Peace Award for 1955 to Dr. G. J. van Heuven Goedhart for his contribution to the solution of the refugee problem. The award is given alternatively to Dutch and non-Dutch nationals.

The Nobel Peace Prize for 1954 was awarded on November 2, to the office of the United Nations High Commissioner of Refugees. The High Commissioner is Dr. G. J. van Heuven Goedhart.

Whitehall looks at conscripts

VESTED INTERESTS IN THE CALL-UP

By L. J. CUMING
Secretary, No Conscription Council

"NATIONAL SERVICE"—conscription to readers of Peace News—has been much in the news of late. First there was the Government announcement of the decision to delay the call-up for the next year or so, then came the full dress debate in the House of Commons on November 2. Additionally the Ministry of Labour has published a ninepenny pamphlet under the grandiose title "REPORT ON THE ENQUIRY INTO THE EFFECTS OF NATIONAL SERVICE ON THE EDUCATION AND EMPLOYMENT OF YOUNG MEN."

In the introduction to the Report it is conceded that "The effect of the present two-year break in young men's careers is a subject which has aroused wide public interest and concern."

Lest we should form an erroneous impression of the extent of Ministerial concern for the young conscripts we are later informed that "the purpose of the Enquiry was to find

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A civilisation is to be judged by its treatment of its minorities.
—GANDHI.

TWO KINDS OF DELEGATES

THE Bulletin of the World Council of Peace has reproduced a number of extracts from our leading article of June 29 on the Helsinki Peace Congress.

The extracts are generous and do justice to our main line of argument in considerable contrast with the treatment we were accorded on a previous occasion by the Soviet journal, News.

The WPC Bulletin comments on our article: "Whether from 'West' or 'East', members of the World Council speak as individuals. They do not officially represent or commit their Governments. Peace News is further under a misapprehension in thinking that at Helsinki only delegates from countries with a single party political system had some degree of governmental responsibility. In fact there were responsible members of government parties, members of parliament, party leaders and others, for example, from Latin America, the Middle East and other parts of Asia. This was one of the facts that made this such a valuable and important gathering."

This comment fails to take our point. We were not contending that only delegates from countries with a single-party system had some degree of governmental responsibility.

We readily concede that MPs, responsible members of government parties, etc., attend the conferences arranged by the World Council of Peace. They are there, however, in a completely different position from those from countries of single-party government.

Whether these MPs can endorse a point of view at a World Peace Conference that they can then advocate in opposition to their own party depends upon the rigidity or otherwise of the party discipline. It is clear, however, that if or when their party is not in office they will be in a position in which they can advocate such a policy in opposition to the government of their country.

Those delegates who attend from Britain and endorse the conclusions reached at the Conference are invariably committed to the advocacy of aspects of policy in opposition to the policy of the Government of their country and they do in fact advocate these policies.

Nothing like this can happen in Russia.

Although the Bulletin declares that whether from West or East "members of the World Council speak as individuals," we are confident that the Bulletin cannot give a single instance of a case in which Mr. Ehrenburg or any other representative of Russia or another country in the Eastern bloc has publicly advocated in his own country a policy decision taken in the Council that is in opposition to the policy of his Government.



So that we shall not be misunderstood we repeat the point that we made in our article: that this fact need not be regarded as necessarily making useless consultation between sets of delegates whose status is so radically different, for although the delegates who come from countries where public expression is freer are able to advocate policies that are endorsed by the Council in opposition to the policies of their own governments, any concessions made by those coming from countries of single-party government—and we are assured that such concessions are made—can only be made when they can be confident that their governments will accept them, and thus these delegates have a quasi-diplomatic status that makes their concessions of special value.

The point of our article was to urge that, although this was a situation that created difficulties of relationship between the two so different sets of delegates, adjustments might conceivably be made so that there was a genuine basis of equity in it and the situation could be used to advantage. This is, of course, a problem that is not confined to the World Council of Peace. It presents itself in every kind of international conference concerned with political and industrial issues where delegates come together on a non-governmental level.

Our main contention was strikingly illustrated at Helsinki. A number of pacifists were present, and they and others were concerned to get an endorsement of the principle that there should be the right on grounds of conscience to refuse to bear arms.

This is an issue upon which one would not expect to find serious opposition at a peace conference. The proposal that was taken into the Commission on the Co-operation and Action of the Peace Forces read as follows:

"We affirm that co-operation between all lovers of peace—pacifists by religious conviction and those who are on the side of peace from other standpoints—is today more

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Archbishop challenges America: "Admit ourselves war criminals"

A call for repentance for the bombing of Hiroshima—bearing the endorsement of a Roman Catholic Archbishop—has been made in the USA.

It follows on the publication in America of the Hiroshima Pastor Tanimoto's appeal (reprinted in Peace News last week).

The plea for repentance appeared in "The Pilot," official organ of the Roman Catholic Archdiocese of Boston, headed by Archbishop Cushing, and extracts from it were incorporated in an article in the Roman Catholic Liberal weekly, Commonweal.

After commenting on the commemoration of Hiroshima Day (August 6) in the USA, the article in Commonweal continued:

BUT... no one had dared to speak of Guilt.

Isn't it about time, now, ten years later, to try to be honest with ourselves and face up to the terrible implications of what we once caused to happen?

The greatest single act of human destruction in the history of the world must be placed on our doorstep—and we did it a second time at Nagasaki the next day as if to show that it was no accident.

No barbarian in the history of man ever snuffed out human life more wantonly, or with such speedy effectiveness.

In a triumph of technology did we blow out the small spark of conscience?

If any other nation had committed this crime every map made by men for a hundred years would edge its boundaries in black to record its infamy.

But this is the richest and most powerful nation on earth, with the highest standard of living, with the widest educational opportunities; this is a time of heady prosperity and immeasurable progress; America stands at the top of the world in men, material and arms.

Who will accuse her? The dreadful pity is that she still refuses to accuse herself.

Peace News asked the Metropolitan Nikolai, Head of the Orthodox Church in Moscow, if he would answer the question, "How can we avert another Hiroshima?" This is his reply, received from Moscow last week:

Ten years have passed since the terrible atomic explosion over Hiroshima, when there arose the danger of instant annihilation over a wide area of a large number of people, and of the fruits of the labour of whole generations.

Along with the radioactive ash, capable of being widely spread and of remaining harmful for a long period, there seemed to creep into people's hearts a fear of coming miseries, confidence in tomorrow began to waver in the anxious awaiting of a new Hiroshima.

Is this danger of a new catastrophe really inevitable and inavertible?

It must not be!

To avoid it the whole world must recognise

It is possible of course to make excuses for Hiroshima and Nagasaki. Did they not hasten the end of the war? Did they not actually save American lives and prevent months of suffering even for the Japanese? . . .

But when all the excuses are heard and all the circumstances weighed, we still murdered in one single flash tens of thousands of innocent people who were unarmed, and unprotected.

Can we think that God will not ask us to answer for this?

So many other things were possible for us. We could have dropped it on some lonely island showing the enemy its power

and demanding surrender. Or we could have saved it for some totally military target.

But we chose two populous cities and destroyed them both in what historians and one day call the most reprehensible military decision of all time.

The supreme tragedy of this moment—decade later—is that we still refuse to strike our breast and acknowledge our sin.

Some people describe present American life around the globe in terms of a response to the guilt we unconsciously feel for the crime of using the atomic bomb.

If it is so, it is not enough.

We must first accuse ourselves, acknowledge our crimes even if done in blindness, and only after the purification of self-accusation, may we set out to repair what we have destroyed.

We cannot buy back our innocence with the gold in Fort Knox. . . .

It is easy to say that this was a decision which was not made by the American people but by a very few of its leaders, and made in a moment of anxiety and desperation.

If this is true, we must at least admit that we all seemed to condone it, for the Americans never denounced the decision of its makers to account.

The nation would be appalled even today if those who decided to drop the bomb should be called to some new Nuremberg to answer for it.

But God is not mocked! We must wonder, however, how long He will wait for our penitence.

... AND FROM MOSCOW

Peace News asked the Metropolitan Nikolai, Head of the Orthodox Church in Moscow, if he would answer the question, "How can we avert another Hiroshima?" This is his reply, received from Moscow last week:

that all people are brothers of one human family, that the earth is our common home, that peace and the sweetness of living are equally dear to all.

And so love, brotherhood and solidarity!

These are the conditions under which Hiroshima will not be repeated.

We Christians must unhesitatingly fight in Christ, must remember that He alone is the Way, Truth and the Life. We must ask Him to increase in us this saving faith, and He will aid us in our souls with His strength, will set afire in our hearts love of our neighbour and of those further away, and will strengthen our hope in Him, a hope which will not be disappointed.

BEHIND THE NEWS

DESPITE Mr. Dulles' singular optimism, agreement at Geneva on any point of substance seems unlikely.

German reunification seems to have provided the central point of discussion rather than an attempt to narrow the gap that separates the Powers on the subject of disarmament; the West stands on free elections, while the East concedes, at least in the term, free elections but stands firmly on the need for the setting up first of an All-German Council.

The "Geneva" relationship will not be permitted to break down completely; the consequences for all concerned are too threatening. In addition the US Government would not like a breakdown before the forthcoming Presidential election.

Some small advances and an agreement for a further meeting in 1956 is probably as much as we can hope for. The interval will provide a further opportunity for both sides to adjust themselves about measures for German unity and to seek an accommodation that will embody aspects of both points of view.

If the Russians can be brought to define their endorsement of "free elections" in such a way that it coincides with the conception laid down by the West we believe that there is every reason why there should be a preliminary setting up of an all-German Council, however distasteful this may be to the Adenauer Government.

Making the assumption that free elections over all Germany are unlikely to produce a Government on the lines of that which now controls East Germany (and also, it may be hoped, on the lines of that which controls West Germany) it is not unreasonable to expect that there are those in East Germany (and not only the Government by any means) who need assurance that any changes in the economic and social order shall not be applied punitively and shall have regard to the human interests that have become linked with the changes in the last ten years.

Free elections

THE detailed conditions proposed by the West for free elections include:

Freedom of movement throughout Germany.

Freedom of presentation of candidates.

Immunity of candidates.

Freedom from arbitrary arrest or victimisation.

Freedom of association and political meetings.

Freedom of expression for all.

Freedom of the Press, radio and television, and free circulation of newspapers, periodicals, etc. . .

Secrecy of the vote.

Security of polling stations and ballot boxes.

The Supervisory Commission that is to arrange for the control and inspection of these elections is to be composed of representatives of the Four Powers, with the possible addition of neutrals.

Now it is hardly necessary for us to say in this journal that we fully approve of these proposals. We should like to see them adopted not only for a reunified Germany, but also as standard practice throughout the world; and the application of the principle that where there is clear violation of these conditions there should be the exercise of the pressure of public opinion through the United Nations to see that such conditions are applied under impartial supervision.

It goes without saying that we should like to see these conditions applied elsewhere in Eastern Europe as well as in Germany—in Hungary, Rumania, Czechoslovakia, and in Russia itself.

the opposing group by statesmen on both sides who are busy developing their own armaments.

There is a very unpleasant disingenuousness about it.

The communiqué signed by Marshal Bulganin declares: "the policy of non-participation in blocs guarantees security for the peoples and plays a positive part in establishing world peace."

If this is so, then it is within the power of his Government to give important help to peace by bringing to an end the military grouping that was confirmed in the recent treaty between the East European nations and encouraging these nations to set themselves beside those peoples, devoid of military might, and refusing to be tied up in the network of conflicting military alliances, who constitute the bulk of those represented at Bandung.

MacArthur again

IN January this year General Douglas MacArthur made a striking speech on the occasion of the unveiling of a statue to himself in MacArthur Park, Los Angeles. He denounced "blackguard leaders of the world" whom "the disease of power seems to confuse and befuddle." They never raised, said he, the real problem in the chancelleries or in UN.

"Never do they dare to state the bald truth, the next great advance in the evolution of civilisation cannot take place until war is abolished. You will say at once that although the abolition of war has been the dream of man for centuries every proposition to that end has been promptly discarded as impossible and fantastic. This speech was in such striking contrast to previous statements from the General that Peace News published a full account of it as could be assembled from Press reports, and it was hoped later to be able to publish the full speech as a leaflet.

When the verbatim report arrived however, the speech was found to be rather curious and inconsequential in nature and we felt it was better to allow the General's next pronouncement which we hoped might clarify his point of view.

We commented at the time: "General MacArthur must make clear in what sense he holds that he should take the initiative. To claim a readiness to abolish war does not represent a new initiative. All the nations are constantly proclaiming such readiness; and on their proclamations, both in the East and in the West, they build what they call their 'defence' programmes.

"When 'some great figure' has sufficient imagination and moral courage to translate in actuality the universal wish and the universal necessity for peace he will have to go far beyond asking the nations to agree that peace is a desirable and necessary thing." At last General MacArthur spoke again on this subject.

On October 7 he had a talk with Mayor Achille Lauro, of Naples, who says that the General holds that another war would be double suicide if there enough sense on both sides to avoid it; each side will adopt the best characteristics of the other, and as time goes on there will be no clear demarcation between them, and consequently there will also be no causes of war between them.

Therefore, as Voltaire's "Dr. Pangloss" was also able to observe, all for the best in this best of all possible worlds, and there is no need for anything to be done about it; and above all there is no need for the General to propound a policy that means anything.

We have no doubt that General MacArthur possesses physical courage. He has certainly the kind of courage (if that is what it is) that led him to advocate bombing beyond the Yalu.

He must now show that he possessed the moral courage that will permit him to follow his thought where it leads.

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SELF-GOVERNMENT FOR CYPRUS

Peace News Correspondent

A QUESTION on the disturbances in Cyprus gave rise to a somewhat heated discussion when the Birmingham Peace Council, which is affiliated to the National Peace Council, held a Public Forum at the Midland Institute, Birmingham, on Friday, October 28.

The panel consisted of Mr. Fenner Brockway, Labour MP for Eton and Slough; Mr. W. John Peel, MA, Conservative candidate for Meriden, 1955; Mr. Roy Egginton, Afro-Caribbean Association; and Dr. H. Samuels, Ph.D. (Law), West Africa. Mr. Wallace Lawler, Liberal candidate for Dudley, 1955, was Question Master.

The opening phrase of the question on Cyprus, "The fate of Cyprus would appear to have been decided by military leaders . . ." was the foundation stone of the debate—almost argument—that followed.

Dr. Samuels said he didn't see why the Cyprus question could not be discussed by a deputation of Cypriots in London. "You refuse to allow the Cypriots to have a say in their own affairs," he challenged. He added that he could see no reason why Britain should station military forces in the area.

Replying, Mr. Peel said that if Britain withdrew her troops there would be bloodshed tomorrow.

The British had offered Cyprus a large measure of self-government. That offer was still good. He concluded: "I see no hope of England walking out on her responsibilities in that part of the world."

Mr. Brockway blamed the Conservative Government for the increase of the tension in Cyprus. "We have refused the Cypriots the right of self-determination."

He said he thought Cyprus should be allowed a period of self government followed by the recognition of the right of self-determination.

Agreeing mainly with the last speaker, Mr. Egginton said he thought the situation would best be dealt with if the people of Cyprus were left to modify the position for themselves.

I might clarify his position.

MacArthur must make a new sense he holds that he initiative. To press to abolish war

a new initiative. re constantly proclaiming the need for peace; and on both in the East and West, they can build what they programmes.

One great figure sufficient imagination to urge to translate into universal wish and reality for peace he will go beyond asking to agree that peace is necessary thing."

General MacArthur has this subject.

Arlo Tatum contributed a rich variety of songs accompanied by Frank Merrick and Michael Tippett turning over the music!

Arlo, by the way, has been instructed by the PPU Campaign Committee (of which he is a member) to write the words for a song for the pacifist movement.

SHEFFIELD MADE

IN Sheffield the PPU Anniversary was celebrated with the traditional Pie Supper.

Dick Sheppard played a gramophone record of Dick Sheppard telling the story of the formation of the PPU; Tom Wardle proposed a toast to the Union; Edward Fisher,

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TWENTY-ONE candles lit by Michael Tippett and burning on the platform at the Anniversary Gathering symbolised the passing of twenty-one years since Dick Sheppard sent his challenging letter to the Press. The Peace Pledge Union came into existence as a result of the response to that appeal. So although the occasion was not actually our twenty-first birthday, it was a significant one which we do well to celebrate.

The PPU Headquarters Fund has already received an anniversary gift of £10 which, with another cheque for £25 from two generous members and other smaller amounts, has helped to make up some of the gap between what we have so far received and the total we aim to reach for 1955. With only four more appeals after this we still have to raise £326 to reach our total of £1,000 by the time our books are closed for the year.

Will you join in the celebration and mark the anniversary by sending a special gift to PPU Headquarters in terms of 21 notes or coins of the realm? 1s. 9d. or 5s. 3d. or 10s. 6d. or, better still, 21s. or even £21 would be very welcome from readers of Peace News who look back on the initiative of Dick Sheppard with gratitude and want to ensure that his work will still go on.

STUART MORRIS,
General Secretary.

Our aim for the year: £1,000.
Amount received to date: £674.

Donations to the Peace Pledge Union should be sent marked "Headquarters Fund," to the PPU Treasurer at Dick Sheppard House, Endsleigh Street, London, W.C.1.

I RENOUNCE WAR AND I WILL NEVER SUPPORT OR SANCTION ANOTHER
This pledge, signed by each member, is
the basis of the Peace Pledge Union.
Send YOUR pledge to
P.P.U. HEADQUARTERS
Dick Sheppard House, Endsleigh Street, W.C.1.

We must wonder
If we have destroyed
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THE ECONOMIC CRISIS AND THE THIRD WAY

by Wilfred Wellock

WE are again in an economic crisis, a minor one it is true, but of some significance in that it is the fourth of its kind since 1949.

These four crises indicate that something is fundamentally wrong with our economy, that it is unstable and insecure.

In each crisis restraint in the consumption of goods and services has been demanded in order to step up exports and ensure our supplies. Since we must import more than half of our food and all our raw materials with the exception of coal and a certain amount of iron ore and wool, our economy is exceedingly vulnerable. It operates as on a razor edge: a slight fall in our exports sends up the danger signal.

Our prosperity in the early post-war years lulled us into a false security. The battered condition of the greater part of Europe presented Britain and America with a monopoly of the world's markets and this fact, plus American aid, enabled Britain to restore much of her lost financial and economic power and even to found her Welfare State. It also tempted her politicians and economists to promise a future of rising prosperity under the stimulus of an "expanding economy."

By 1949, however, the battered countries had sufficiently recovered to re-enter the competition for the world's markets and supplies, and even to embrace the promises of an "expanding economy."

Soon afterwards, British politicians had to change their tune—temporarily!

They have done so several times since—temporarily! And they are doing it now!

The spending fever has become too hot and must be cooled down. For how long no one knows.

But when a dozen nations are straining the leash by the hot spending of an expanding economy, the future becomes incalculable.

Moreover, the under-developed two-thirds of the world are going to demand a fairer share of the earth's resources. They will import fewer and fewer consumer goods, but more and more capital goods for some years, after which they hope to produce their own.

In this complex and incalculable situation Western politicians and economists are baffled, while the big Industrial Powers, in fear of the future, are stretching every nerve to secure maximum monopoly power over vital raw materials.

A major economic impasse is thus foreseen. Britain's expanding economy is demanding more markets than can be assured in present competitive conditions. Hence home consumption must be restrained, production speeded up and exports given priority. But should rein be given to profits, as happened in the 1955 budget, wage claims will be clamant come what may.

Then comes the demand for automation. But alas from a dozen countries simultaneously! So where lies hope?

This is the inevitable impasse of a devouring, materialistic civilisation.

Its solution is the long-term substitution of a qualitative for a quantitative civilisation, and thus a new pattern of personal and social life.

The present economy throws all the emphasis on money, or maximum consumption of goods and services. It tends to produce a cycle of self-indulgences, comforts, luxuries, mass excitements which now include all the major sports, entertainment on tap, tabloid news and high-speed whizzing around.

But is this the good life for man proclaimed by the prophets of all ages and by the socialist leaders of forty years ago?

False prophets have since assured us that invention would inaugurate an age of creative leisure in which "new arts would bloom of lovelier mould."

It has not done so.

Instead our age is besieged with demands for money, which now buys almost everything

which the majority equate with life.

From this way of life will issue the most frenzied struggle for world markets and supplies yet known—and the third world war, should failure in this quest bring widespread economic breakdown and a new wave of Communism.

The alternative is a way of life which subordinates material demands to spiritual principles and values, and which, by the exercise of responsibility in daily labour, by creative self-expression and the culture of the vital relationships of an organic community, develops whole persons and integrated communities.

Investigation would prove that to achieve these ends it would be necessary to resort to small communities and a largely self-sufficient agro-industrial economy by nature pacific at every level, local, national and international.

Such would be the social order of The Third Way.

Pioneers of the new Africa—10. JOHN CLOKE

By Reginald Reynolds

THERE is one simple test for assessing the worth of any European in Africa: how do non-Europeans speak of him?

A very few, such as Michael Scott, have inspired wide-spread confidence. But up and down the Continent there are European men and women who, within a more limited area, have also gained the confidence of the people. Most of the people I have described in these articles belong to this second category—people who, in a less spectacular way than Michael, have deserved affection and trust. They, too, are real peace builders.

Such a one is John Cloke, for five years Welfare Officer at Broken Hill, in Northern Rhodesia and also (more recently) Senior Superintendent of African Affairs for the Municipality. My friend Alick Nkhati, the Lusaka Radio Star, who has had better opportunities than most Africans to meet the better type of European, spoke of John Cloke with special affection. My Indian host at Broken Hill, to whom I left the task of selecting local Europeans worth meeting, picked John Cloke as the one white man in the town whom I must on no account miss.

John Cloke is a man of thirty-seven, who drifted into welfare work almost casually. After leaving school in England, he attended classes in book-keeping and accountancy. Like other men of his generation, he found his career interrupted by the war and he saw it through as a bombardier in an Anti-Aircraft Regiment.

His early jobs—Works Clerk, Cost Clerk, Administration Clerk and so on—do not suggest a concern for social welfare; and there is nothing at all to suggest at this stage the deep interest in people of another colour which was to make him so successful in Africa. As Assistant Director of Entertainments at Hastings he did, at least, develop some of the qualities which were to be useful to him later. He found himself responsible for the administration, among other things, of the "Children's Playland" and the Open Air Theatre.

VITAL WORK

The people who spend their holidays at Hastings are not really so very different from the Africans of an urban "location." They have had better opportunities and they have much more money to spend, but the art of keeping them happy is much the same.

In 1950 John Cloke had occasion to realise this. He had gone out to Northern Rhodesia, having been appointed Town Clerk of Broken Hill for a probationary period of six months, and he soon began to take an active interest in African Social Welfare. This was not part of his job at the time. The Municipality had, in fact, its own Welfare Officer, but he was a man who showed little understanding of the rôle and had completely failed to earn the confidence or respect of the Africans. When the Municipality, after an investigation, decided to discharge its Welfare Officer, it was

the Town Clerk who surprised everybody by asking to be transferred to this post. Within a few months John Cloke had already realised that this was the most vital and necessary work, also the most urgent, in the township. He was given his chance and began an immediate reorganisation of the African Welfare Section. Up till that time, as he and others told me, the usual European idea of "Welfare" was "selling beer in the African Locations." The basic conception was purely one of keeping Africans out of mischief by providing beer-gardens and other forms of recreation or entertainment. In his few months as an amateur participant in welfare work among Africans, John Cloke had already seen the inadequacy of this conception and formed his own ideas about what the work should include.

SANITY

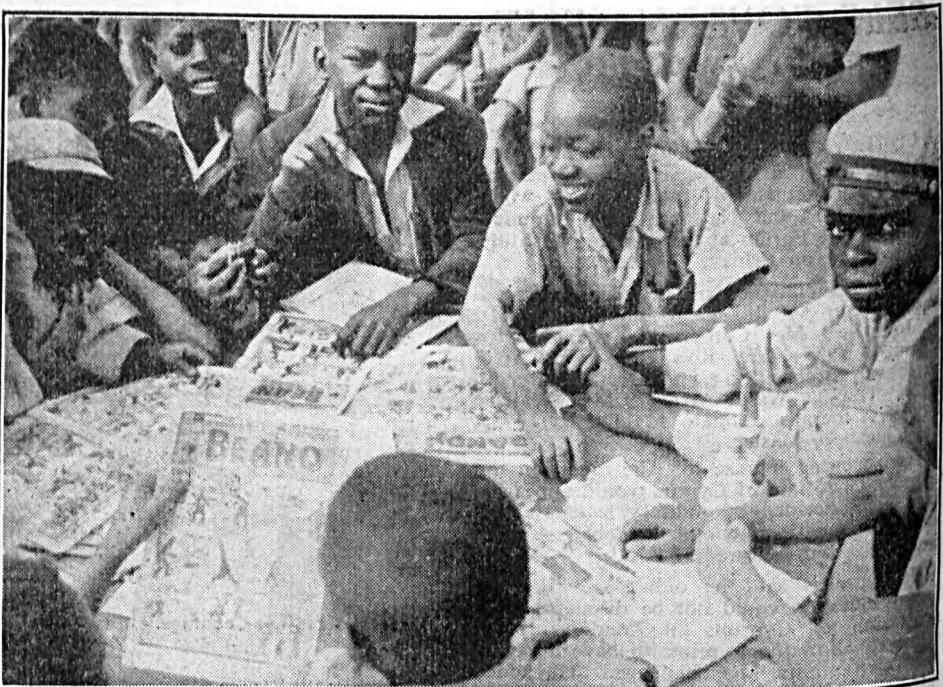
So, when I met John Cloke in 1953, his job, still expanding in its scope, included "case work," club work, Scouting, the organisation of lectures, follow-up work for patients discharged from clinics and hospitals, a mass literacy campaign, running a creche, and acting as an unofficial Probation Officer in the care of juvenile delinquents.

Some eighty miles to the south of Broken Hill lies Lusaka, the capital of Northern Rhodesia, a place where I experienced an unexpected pleasure. This was the sanity and humanity of the Europeans on the staff of the Central African Broadcasting Station.

They were not, of course, Rhodesians or typical in any way of Europeans in the Rhodesias. They were cultured people from Britain, imported for technical abilities not

TOP OF PAGE: Not very different from the youth at Hastings!

LEFT: A Boys' Office Training Class.



to be found in Central Africa; but they had also brought with them the liberal and humane outlook which is part of European civilisation—that civilisation about which the "born and bred" Rhodesians and South Africans are apt to talk so much, but generally know so little. In this group at Lusaka John Cloke naturally found friends. He also made with them working arrangements to the common advantage of his work and their own.

TAPE RECORDING

John Cloke's programmes on the Central African Station were largely the result of his tours with a tape recorder, making records of music, interviews, sports and talks illustrating local talent. He talked himself on the radio, sometimes, on matters of topical interest.

A cheap receiving set had been put on the market for African use, known (from its shape) as the "Saucepans Radio." In John's office there was a heap of these sets and he explained to me that it was his "spare time" occupation to repair them—a free and voluntary service which was not listed among his official duties!

Thanks largely to John Cloke, who has insistently pressed for further amenities for Africans in Broken Hill, the African Community now has a fine recreation hall with stage and dressing rooms and seating capacity for 500 people. When I last heard of this new building it was still incomplete—a library, a canteen, a domestic science room, a carpenter's shop and a games room were soon to be included in an extension of the existing buildings.

All that John Cloke accomplished at Broken Hill would have little meaning if he were not the kind of person he is. I come back, inevitably, to the question of "the right attitude"—that paramount quality which all my "pioneers" share and the thing which has made their work, in so many different spheres and so many different parts of Africa, significant and important.

I remarked in BEWARE OF AFRICANS that the welfare workers I met in Africa "had all apparently been attracted to the job by a sense of vocation." Of them all I should single out John Cloke as the most outstanding example of this and the most successful in fulfilling his self-imposed mission.

He loves Africans and he trusts them.

In a country where one heard so much from Europeans about African "dishonesty," John could tell me that no African had ever robbed him, though his house had been empty for long periods or (even more perilously, one might assume) full of discharged prisoners—robbery and manslaughter "cases."

It is true with Africans, as it is with most other people, that one tends to find what one is looking for. I have no doubt that people who dislike and distrust Africans often find them as unpleasant as they say. I have also no doubt that people like John Cloke bring out the best in Africans; and I think he even brought out a lot of good in the Europeans for they supported him, by and large, in his work, though he must often have shocked and scandalised them.

TO FIJI

As I write, John's service at Broken Hill has ended, however. I knew he wanted greater freedom of action in a more congenial atmosphere—somewhere, in fact, less frustrating than the Rhodesias. I remember him telling me that the longer one remained in Africa, the duller became one's sensitivity. He was not going to risk too long a stay, for that reason. (As an old missionary once said to a young one, of the racial situation in South Africa: "The danger begins when it stops hurting you.")

On a long leave John recently visited Fiji and fell in love with the country and its people, so I was not surprised when I heard the news. His next job is to be with the British Council in Fiji, at Suva.

This will be Rhodesia's loss and a big gain for Fiji, where I have no doubt that John feels he can be of more use. But what he started at Broken Hill was too well done to be destroyed by his own departure. He leaves behind, as every European in such a job ought to do, a well-picked and well-trained African staff, a new tradition for his own department and new vision for all who worked with him. Perhaps it is significant that the best welfare worker I met in Africa never trained for the job in England but taught himself on the spot. As Kay Crabb so rightly said of those who had taken certain forms of training: "They have so much to unlearn in Africa." John Cloke is a splendid example of what can be done with intelligence, and the right attitude.

Grim

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LONDON, W.C.1 and Ho., 6 Endsleard, PPU, Commission, PPU.

SUNDAY, COLCHESTER, John Hoyland, "Chair, SOF.

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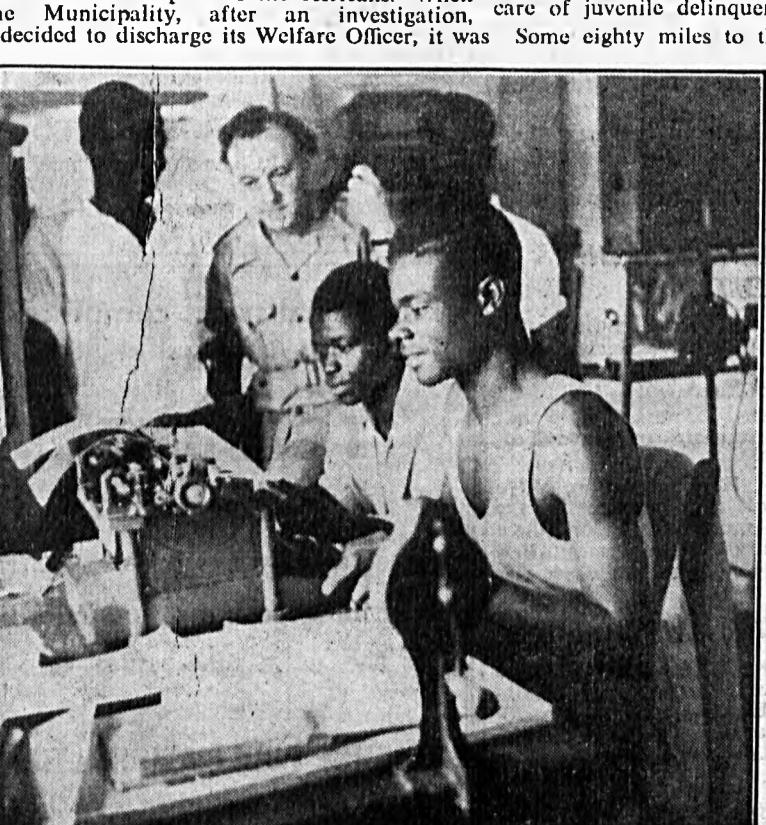
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Grim Strategy of the Middle East

IN "The Crisis in the Middle East" (*Home*), Commander Sir Stephen King-Hall presented an excellent case by the strategic omission of important facts. The discontent between Egypt and Israel cannot be detached from the area as a whole.

To say "The Russians have dramatically and swiftly intervened in the Middle East . . . as a counter-move to the laborious efforts on the part of the Western Powers to create a defensive alliance of Turkey, Iraq, Persia and Pakistan . . ." is a half-truth in that these countries are being armed by the Western Powers.

It was most unfortunate that this was pointed out by the Prime Minister of Israel during his interview with Richard Scott in "At Home and Abroad" (*Home*), when he spoke of "the supply of arms by the USA to Iraq under their military agreement."

Whatever the reason given for supplying arms to the Arab states, and assuming the West is able to control their use (which is absurd), it cannot be denied that Russia is justified in regarding them as an additional potential threat.

Her eagerness to counter by fortifying states who are not members of the "defensive" alliance is practical power politics.

Agreeing with Sir Stephen that the solution lies in a conference with the Russians, we perhaps misunderstood his: "What is needed now is an immediate and visible demonstration that we and the Americans mean business when we say there shall be no war in the Middle East." The oil business?

RADIO by Joseph Fleming

Remembrance Sunday

FOR many people, pacifist and non-pacifist alike, Remembrance Sunday is a difficult day. There are those, indeed, who always absent themselves from worship on that day. They are mindful of the fallen and of the sacrifices made, but they feel that there has been a betrayal. They deplore, too, that for the armed forces Remembrance Sunday is no more than an opportunity for a further display of military power and bombast.

The appalling atrocities of the Japanese soldiery in China will not soon be forgotten, nor the evil things they did to their prisoners, yet we now insist on rearming Japan again. And this is being done against the wish of the vast majority of the common people, both in Germany and Japan. Is this the way to honour those of our men who paid the supreme sacrifice?

Six hundred years before Christ the Chinese philosopher Lao-tse wrote:

Weapons are disastrous implements, no tools for a noble being. Only when he cannot do otherwise does he make use of them. Quiet and peace are for him the highest. He conquers but he knows no joy in it. He who would rejoice in victory would be rejoicing in murder. At the victory celebration the General should take his place as the custom is at funeral ceremonies. The slaughter of human beings in great numbers should be lamented with tears of compassion. Therefore should he who had conquered in battle bear himself as if he were at a festival of mourning.

That noble sentiment is not the whole of Christ's way of non-violence. But if in our nation something of that spirit could prevail, and if it could be made manifest especially on Remembrance Sunday, the conscience of many Christian people would be easier, we should more worthily honour the dead, and in some small measure we should be nearer to that way which Christ would have all his followers tread.

Rev. W. E. BOOTH TAYLOR.

34 Beaconsfield Rd.,
St. Albans.

Oxford Committee for Famine Relief

THE following report has been received from the Lutheran World Federation, Damascus:

"A majority of only 26 on a voting strength of 768 has no relation to the goodwill we bear towards their generous nature. It does, however, reflect the reaction of many of our younger generation to much of their foreign policy, their China lobby and the crude values of a noisy, unrepresentative minority of whom we are too often informed by Press and cinema. While such occasions are not without hilarity, the remarks: 'We want an example we are proud to follow . . . are Chiang Kai-shek and Syngman Rhee examples of Western democracy?' were from the heart. There were telling shafts at our own self-righteousness, and the responsible British official who 'called upon the Jews and Arabs to settle their disputes in a true Christian spirit' must have switched off hurriedly."

HUMANITARIAN NEWS-IN-BRIEF

The British Red Cross Society are sending flood relief supplies to India and Pakistan. Last week one million tablets of sulphaguanidine were flown to Pakistan from Britain.

Canada is sending fifty thousand dollars' worth of flour to Barbados and Granada, following the severe damage there caused by Hurricane Janet.

A Mental Health Exhibition (admission free) is now on at Central Hall, Westminster. It closes on Saturday, November 12.

Friday, November 11
HARROGATE: 7.45 p.m.; Ch. Ho., 9 Cambridge Rd. George Craddock, MP "International and World Peace." Public mtg. Harrogate Peace Group.
LONDON, W.C.1: 7.30 p.m.; Dick Shepard Ho., 6 Endsleigh St. Sidney Wilson, "Propaganda." Central London PPU.
SHEFFIELD: City Memorial Hall, Lunch-hour mtg. Minnie Pallister. Evening mtg., St. George's Hall. Brains Trust panel to include Minnie Pallister and Tom Wardle. PPU.

Saturday, November 12
LONDON, S.E.13: 7 p.m.; St. Mark's Hall, Caxton Road, Lewisham. Rev. Leslie Weller, "War and the Christian." Questions and discussion. Rev. C. P. Bradley. Religious Commission, PPU.

Monday, November 14
COLCHESTER: 7 p.m.; Friends Mtg. Ho., John Hoyland, "Christianity and Nuclear Weapons." Chair. The Mayor of Colchester. Soft.

DIARY

As this is a free service, we reserve the right to select for publication notices sent in. We nevertheless desire to make it an complete service as we reasonably can, and therefore urge organisers of events to:

1. Send notices to arrive not later than Monday morning.

2. Include: Date, TOWN, Time, Place (hall, street); nature of event; speakers, organisers (and secretary's address)—preferably in that order and style.

Wednesday, November 16

BELFAST: 8 p.m.; Friends Inst., Frederick St., Rev. William Dyer, "The Betrayal by the Intellectuals." FoR.

LONDON, W.1: 7 p.m.; Weigh Ho., Binney St., Oxford St. (Nr. Bond St. tube). John Loversen, Ron Hazzard, Rev. Reynolds, "The Place of the Pacific in Politics." Chair, Eric Baker. 5.45-7 Buffet tea. Movement for a Pacific Ch. of Christ.

LONDON, W.C.1: 7.30 p.m.; Dick Shepard Ho., 6 Endsleigh St. Mtg. of Non-Violence Commission, PPU.

LONDON, E.C.2: 1.15 p.m.; St. Margaret's, Lothbury (behind the Bank of England). Pastor Eberhard Bethge (Pastor of the German Congregation in London) "Christian Responsibility for the Future of Germany." NPC.

Thursday, November 17

LONDON, W.C.1: 7.30 p.m.; Dick Shepard Ho., 6 Endsleigh St. S. E. Parker.

Aspects of Non-Violence, 1. "What is Non-Pacifist Youth Action Group?" PYAG.

Friday, November 18

LONDON, W.6: 8 p.m.; 1a Melrose Gdns., Hammersmith, Alan Scott, B.Sc. "Some Problems of Christian Pacifism." Group mtg. For.

GLASGOW: 7.45 p.m.; 208 Clyde St., Peace Pledge Union Group mtg.

Friday-Sunday, November 18-20

PENSCOT, Somerset: Week-end, "New Life in Asia." Terms: £2 7s. 6d. (inclusive).

Apply Will Parkin, 15 Kenmore Crescent, Bristol. NPC and Bristol Peace Council.

Saturday-Sunday, November 19-20

ST. IVES: Trevelyan Manor, Week-end conf. Speaker: John Ferguson, M.A. "The Challenge of our Time: Riches—Poverty—Race—Ideology." Social and film show.

Any Questions, Sunday evening, 32s. inclusive. Particulars and bookings: Harold King, 18 Penventon Ter. Red-

LETTERS

Free shipping space is available—blankets or the money with which they can be purchased are not. Will anyone help to fill the ship by sending to:

Oxford Committee for Famine Relief, P.O. Box 11, 17 Broad St., Oxford.

FRANCIS JUDE.

(London readers living within reach of Peace News office may leave clothing for refugees with us.—ED.)

"Radio Notes"

AS a regular and sympathetic reader of Peace News I must send you a protest against the tone of Joseph Fleming's "Radio" last week.

We all trust that the day will come when the armed forces of the Crown will "wither away." But as long as armed forces remain, their head, titular and actual, is the Queen, and it is obviously her duty to do all in her power to encourage and inspire them with loyalty which they in their turn conceive to be their duty.

The fact that a minority of her people feel it equally their duty to protest against the existence of armed forces is neither here nor there.

Moreover the parades and dressing-ups which Joseph Fleming deplores are some of the chief means of preserving the mystique of royalty, and most nations have found that demonstrations, parades, banners and bands answer a deep-seated psychological need of the average man, and until a satisfying substitute for military show can be devised, we shall remain, though possibly in an outmoded way, the envy of the rest of Europe, not to mention the States.

EVELYN MAUDE.

Oxted, Surrey.

(While most grateful for Lady Maude's comments, I cannot reconcile her "trust that the day will come when the armed forces of the Crown will wither away," with her defence of the Crown's undue encouragement of those forces. I had in mind this conflict of opposites when we deplored the acceptance of such excuses. To trust in the opposite of what one condones is, I suggest, self-deception.

That the Crown is "actual and titular head of the armed forces" is a flattering, constitutional reminder of the period when war was the "sport of Kings." An ancient prop from the lumber room of tradition which a democratic age knows to be factually obsolescent. However, those who accept a more literal interpretation must admit that the Crown is also the "Defender of the Faith," the Faith which a modern law of the land (however

November 11, 1955—PEACE NEWS—5

grudgingly administered) permits young men to invoke against service in the armed forces. It is the emphasis on the choice that is the measure of our protest.

I believe Lady Maude is confusing "a deep psychological need" with mass hysteria.

The issue being survival, in which all humanity is involved, I cannot agree our protest is "neither here nor there"—though this may aptly describe man's place in the Universe if the glorification of, and reliance on, armed force continue.—Joseph Fleming.)

Human rights

DOUGLAS ROGERS' forceful article on colonial rule (October 28) brought to mind the recent statements made by the British delegate to the social committee of the UNO. This member urged the deletion of the first article of the draft of the Covenant of Human Rights which declares that all people should have the right to determine freely their political, social, economic and cultural status, and that all administering nations should promote the realisation of this right. He argued that this was putting political dynamite in a troubled world.

What is disturbing about this is not so much that this country should deny the colonies their rights, but that an attempt should be made to prevent the United Nations from acknowledging the legitimacy of these rights. Surely if UNO stands for anything, it stands for the weak nations against the bully, the colony against the exploiter.

To many subject peoples it must seem the one faint hope of salvation.

COLIN M. TURNER.

Jesus College,
Cambridge.

Quaker Peace Missions

IF Gerald Bailey were in this country he would, I think, be embarrassed by your description of him as the leader of the Quaker Mission to Moscow and would wish to correct it. The leader of that mission was B. Leslie Metcalf; and of the recent Mission to China, Duncan Wood. Gerald was given the responsible part of opening the political discussions with Mr. Malik and Mr. Chou En-lai respectively.

KATHLEEN LONSDALE.

121 Station Rd.,
West Drayton, Middlesex.

PROSPECTS OF PEACE

Public Meeting

Tuesday, 15th November

7.30 p.m.

LIVINGSTONE HALL

(Broadway, Westminster)

Rt. Hon. James Griffiths, M.P.

Rev. Clifford Macquire

Professor Norman Bentwich

Chairman : Reginald Sorensen, M.P.

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LATEST TIME for copy: Monday morning before publication.

MEETINGS

CEDRIC BELFRAGE SPEAKS on the American Film: Chris Brunel on British Films; African on "African and Asian Films"; Percy Belcher on TV; Maurice Goldsmith on "Science in Film"; Children's Film; "Films and TV for Peace" Conference, December 4. Details: 166 Kew Road, Richmond, Surrey.

KINGS WEIGH HOUSE CHURCH, Duke St., Nr. Bond St. Tube, "Renson for our Hope," Sunday, 6.30 p.m.; Rev. Dr. Geoffrey Nuttall, M.A.

MAKE YOUR next meeting more effective by showing a film. Special cheap projection rates for Peace Organisations. Send for free list of recommended films. Walker, 24 Hornsey Rise Gardens, London, N.19. ARCHWAY, 1950.

MALAYAN WAR has cost 16,000 casualties and £65 million annually to the British taxpayers. Mass Meeting to support negotiated peace and independence for Malaya. Speakers: Stan Awbery, MP, Bob Edwards, MP, Harold Davies, MP, Wan Mamid, Miss Lim (Malaya), Ram Pande (India). Trafalgar Square, Sunday, November 13, 2 p.m. Movement for Colonial Freedom.

PEACE NEWS CHRISTMAS BAZAAR—Saturday, November 26, at Mary Ward Hall, 3 p.m.; Gifts of all kinds urgently needed for sale: Homemade; Arts and crafts; Fruit; Household; Books; Toys; White Elephants, etc. Collection in London may be possible, or send now to Peace News, 3 Blackstock Rd., London, N.4.

ACCOMMODATION

HOMEY ACCOMMODATION and jolly good food to visitors and permanent guests. CANBURY 1340, Telkea Shayler, 27 Hamilton Pk., N.5.

AGM DELEGATE recommends Shayler for board or bed and breakfast.

VACANCIES FOR CHRISTMAS and the New Year. Highfield Vegetarian Guest House, The Heads, Kewstow, Tel. 508.

EDUCATION

SPEAKING AND WRITING lessons (correspondence visits). 5s. Dorothy Mathews BA, 32 Primrose Hill Rd., London, N.W.3. PRimrose 5686.

FOR SALE AND WANTED

SECOND HAND PACIFIST BOOKS will be welcomed by Housmans Bookshop. Proceeds of sales to Peace News Fund. Offers/Gifts London, N.4.

LITERATURE

BOOKS OF EVERY DESCRIPTION are available from Housmans Bookshop. Profits on sales help Peace News. Why not order all your books from Housmans, 3 Blackstock Rd., London, N.4?

QUAKERISM. Information and literature respecting the Faith and Practice of the Religious Society of Friends, free on application to the Friends' Home Service Committee, Friends' House, Euston Rd., London.

From page one

Page Six PEACE NEWS Nov. 11, 1955

SYBIL MORRISON

If US gave up the H-bomb—ACLAND

think there is nothing wrong with the world except Capitalism.

"Actually, there is nothing wrong with the world, except Man. We who pride ourselves in our belief that the end does not justify the means will have a lot to answer for when we face our Creator and say that, in order to preserve peace, we are preparing to mass-extirminate ourselves."

"Should Americans give up making the Bomb?"

"It could only happen as the result of an immense spiritual change."

"Yet if the Americans gave it up, they would unleash such torrents of moral power

that they would produce incalculable consequences, and, even though the Kremlin remained armed, Communism would not conquer the world."

"I therefore answer 'Yes' to the question. But I can't quite see this happening."

Sir Richard Acland spoke of the preservation of peace through fear, and the "deterrent" power of the H-bomb. He said that if she were not involved in the power struggle, Britain could make an enormous contribution

Great applause broke out amid the audience, upon to trust the Communists, but to love as Sir Richard concluded, "We are not called them and to trust in God."

"It is good to choose that which is morally right."

Briefly

The trial of the New York CD demonstrators has been put off again. It is now fixed for November 16 and is expected to last for several days.

"The Trouble Shooter" (recently released United Artists film) is a gunman who hires his gun to western townships in the growing USA "to make peace!" writes Ronald Mallone. Played callously by Robert Mitchum, he is justly warned, "You'll die because all you know about and care about is guns."

The Polish Red Cross has given money to aid Mexican flood victims.

Eight COs had been assisted during the year, a rally of Walthamstow and District (East London) conscientious objectors was held last month.

The cost of British National Servicemen, including the cost of the call-up is running at about £103 millions a year, Frank Allaun, MP, was told in answer to a question in the House of Commons. The amount includes pay, allowances, rations, clothing, personal equipment, accommodation, medical services and travel. The average cost of £9 a week "would send a young man to a university," Frank Allaun told the House.

CALL-UP REPORT

FROM PAGE ONE

conscription had affected their employment position. The same table contains the Interviewing Officers' opinions as to whether the interviewees have a resettlement problem as far as employment is concerned.

In the case of those men considered to be "settled" in employment (i.e. had not had more than two jobs in the previous nine months) the Interviewing Officers detected a problem in only 5.6 per cent of cases.

But the men themselves, when asked how conscription had affected their positions, said in 30.5 per cent of cases that their positions had worsened.

A further 50 per cent said "unchanged."

Of those in the "unsettled" category (three or more jobs in the nine-month period) 40.5 per cent felt that they were worse off as a result of military service (37.9 per cent unchanged) as against the opinion of the Interviewing Officer that only 23.3 per cent had a resettlement problem.

Later on it is revealed that only 63 per cent of the men interviewed had returned to their pre-service jobs. It is interesting that this figure is very close to that arrived at by the Survey reported in Peace News on September 23.

Page 12 of the Report contains an astonishing—and barely credible—statement on pre-service employment. It is that only 1.2 per cent of the men felt that employers had been unwilling to engage them between the ages of 17 and 18 owing to the nearness of the call-up date.

What of these so-familiar advertisements containing the phrase "must have completed National Service"?

Nearly one in five of the employers replying to the Survey published on September 23 agreed that they tended to employ girls instead of men because of the imminence of the call-up.

All in all this Government Report is an unsatisfactory document. The departmental vested interest in "National Service" keeps coming through. The only creative suggestions relate to greater use of the Youth Employment Service of the Ministry.

After all Labour Exchanges—with no labour to exchange—will be in a parlous position when conscription is abolished!

PEACE NEWS WINTER LECTURE SERIES

Friday, November 18th at 7.30 p.m.

HALLAM TENNYSON

Secretary, Friends' East-West Relations Committee. Author of "Tito Lifts the Curtain" and "Saint on the March."

"East and West : the way to reconciliation"

followed by an open discussion. All welcome.

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Thoughts on Poppy Day

The Queen and Princess Margaret each wore a red poppy in her black frock . . . the Queen Mother a poppy in her steel-grey dress; and the Duke of Edinburgh and the Duke of Gloucester wore their medals as well as poppies in the lapels of their dark lounge suits. . . . At the sounding of Reveille over a million poppies floated down from the ceiling. One poppy is for each man killed in the two world wars and subsequent campaigns.

—The Sunday Times, November 6, 1955.

The Day of Remembrance for the Fallen . . . has a strange unreal quality that has little to do with the grief that was felt in 1918 and the lesser sorrows of 1945. The whole thing, with its televised bands, has become a pageant—a play cast in a minor key. Even the ceremony of releasing a million poppy leaves from the roof of the Albert Hall . . . has a spectacular tinsel quality that has more to do with showmanship than the sadness of true mourning.

—Cassandra, Daily Mirror, November 7, 1955.

IT seemed that everyone in the King's Road, Chelsea, last Saturday morning, with the exception of myself, was wearing a red poppy. Naturally, the poppy sellers, of which there appeared to be one every two or three yards, inclined to close in upon me.

I was busy, and had no inclination for argument or controversy, but I suppose I got tired of it, for I suddenly, almost involuntarily found myself saying, with the automatic shake of the head that up till then I had used as a negative:

"No, I'm sorry, I have a conscientious objection."

"WHAT?" asked the astonished seller. She was a well-dressed good-looking woman of about my own age, and having gone so far, I felt obliged to elaborate, since she clearly had no idea what I meant.

"If Governments go to war," I explained, "I think they should look after the wounded

Conference will hear Quaker back from Korea

THE National Peace Council and the Bristol Peace Council, are arranging a study conference for the week-end November 18-20 at Shifnal, Winscombe, Somerset.

Under the title "New Life in Asia," the conference will discuss the great changes in life and thought in Asian countries and their effect in the attitudes and policies of other countries, especially the western nations.

Speakers will include:

Mrs. Nancy Lapwood, who worked with the Chinese industrial co-operatives, taught at Yenching University and has a thorough knowledge of life in China before, during and after the revolution there.

Mr. Leslie H. Palmier, who spent two years as a sociologist in Indonesia through the UK Treasury Committee for Studentships in Foreign Languages and Cultures.

Dr. Ingle Wright, who has just returned from South Korea after two years' service with the Quaker Relief Team there.

The General Secretary of the Friends Ambulance Unit International Service. Mr. John Norton, a former relief worker in China, will be Chairman. Mr. Norton and his Japanese wife will act as hosts during the week-end.

Full details of the conference can be obtained from Miss Freda Clegg, 120 Wick Rd., Brislington, Bristol, 4.

Two kinds of delegates

FROM PAGE TWO

urgent than ever. We applaud the courage of men and women who have suffered in the cause of peace. We call on all governments to recognise in clear legal terms the right of any citizen to refuse on grounds of conscience to bear arms or to take any part in military service."

Instead of this clear declaration there appeared in the Report of the Commission the following:

"That all nations respect the inalienable right of individuals to retain liberty of conscience in the search for peace."

We frankly are unable to understand what considerations could have persuaded the pacifists on the Commission to accept a useless phrase of this type in place of the clear proposition they had put forward. What is of course evident is that it would be impossible for the delegates coming from the East European countries to accept such a proposal as there would not be the slightest chance of their governments endorsing it, and they certainly would not dare to advocate it against their governments.

Britain's "No" at UN

BECAUSE they contain "political dynamite," Britain's representative on the United Nations Social Committee wants the following deleted from a draft Covenant on Human Rights:

1. All peoples shall have the right to freely determine their political, social, economic and cultural status;
2. That all nations administering territories shall promote the realisation of this right;
3. And that the right of self-determination includes permanent sovereignty over natural wealth and resources.

THE PLACE OF THE PACIFIST IN POLITICS

JOHN LOVERSEED (Fellowship Party)
RON HUZZARD (Labour Peace Fellowship)
and REGINALD REYNOLDS

ERIC BAKER Chairman

At WEIGH HOUSE,
Binney Street, Oxford Street, W.1 on
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Arranged by the Movement for a Pacifist Church

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